

THE NEW TESTAMENT

The 1917 Scofield Study Bible

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ask for, in order to be able
to keep working for You. Help them have plenty of gas for
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I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in. Help *those in this book and help ministry*
to want to know and love you and your Word **more** every day.

I pray *that you would protect them from* the Spiritual
or other Forces that could harm them or their work and projects,
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are eager and able to help. Provide stable transportation
for their consistent use. Give them rest and strength.

**And Lord, help
and expedite
their other
projects
also !!!**

Remind me to pray for them often as this
will help and encourage them.

Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do all
these things in the name of Jesus, Amen,

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

1 1]

[1 10

WRITER. The Apostle Paul (1. 1).

Date. Galatians was probably written A.D. 60, during Paul's third visit to Corinth. The occasion of the Epistle is evident. It had come to Paul's knowledge that the fickle Galatians, who were not Greeks, but Gauls, "a stream from the torrent of barbarians which poured into Greece in the third century before Christ," had become the prey of the legalizers, the Judaizing missionaries from Palestine.

Theme. The theme of Galatians is the vindication of the Gospel of the grace of God from any admixture of law-conditions, which qualify or destroy its character of pure grace.

The Galatian error had two forms, both of which are refuted. The first is the teaching that obedience to the law is mingled with faith as the ground of the sinner's justification; the second, that the justified believer is made perfect by keeping the law. Paul meets the first form of the error by a demonstration that justification is through the Abrahamic Covenant (Gen. 15. 18), and that the law, which was four hundred and thirty years after the confirmation of that covenant, and the true purpose of which was condemnation, not justification, cannot disannul a salvation which rests upon the earlier covenant. Paul meets the second and more subtle form by vindicating the office of the Holy Spirit as Sanctifier.

The book is in seven parts: I. Salutation, 1. 1-5. II. Theme, 1. 6-9. III. Paul's Gospel is a revelation, 1. 10-2. 14. IV. Justification is by faith without law, 2. 15-3. 24. V. The rule of the believer's life is gracious, not legal, 3. 25-5. 15. VI. Sanctification is through the Spirit, not the law, 5. 16-24. VII. Exhortations and conclusion, 5. 25-6. 18.

CHAPTER 1.

Part I. Salutation (vs. 1-5).

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the ^achurches ^bof Galatia:

3 ^cGrace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who ^dgave himself for our ^esins, that he might ^fdeliver us from this present evil ^gworld, ^haccording to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

Part II. Theme and occasion of the Epistle (vs. 6-9).

6 I marvel that ye are so soon re-

A.D. 58.

^a Churches (local). vs. 2, 13, 22; Col. 4. 15, 16. (Acts 2. 41; Phil. 1. 1.)
^b 1 Cor. 16. 1; Acts 16. 6.
^c Grace (in salv.). vs. 6, 15; Gal. 2. 21. (Rom. 3. 24; John 1. 17, note.)
^d Gal. 2. 20; 1 Cor. 15. 3; 1 Pet. 2. 24.
^e Sin. Rom. 3. 23, note.
^f Gal. 6. 14; Rom. 12. 2; Col. 2. 20. g. i. e. age.
^g 1 John 2. 15-17; Acts 4. 12.
^h Gal. 5. 10, 12; Acts 15. 24.
ⁱ 2 Cor. 2. 17; 11. 13, 14.
^j 1 Ki. 13. 18.
^m 1 Cor. 16. 22.
ⁿ 1 Thes. 2. 4.
^o Phil. 1. 1.

moved from him that called you into the ¹grace of Christ unto another gospel:

7 Which is not ¹another; but there be some that ²trouble you, and would ^kpervert the gospel of Christ.

8 But though we, or an ^langel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be ^maccursed.

9 As we said before, so say I now again, If any ⁿman preach any other gospel unto you than that ye have received, let him be accursed.

Part III. Paul's gospel is a revelation, not a tradition from the other apostles (Gal. 1. 10-2. 14).

10 ²For do I now persuade men, or God? or do I seek to ³please men? for if I yet pleased men, I should not be the ^oservant of Christ.

¹ The test of the Gospel is grace. If the message excludes grace, or mingles law with grace as the means either of justification or sanctification (Gal. 2. 21; 3. 1-3), or denies the fact or guilt of sin which alone gives grace its occasion and opportunity, it is "another" gospel, and the preacher of it is under the anathema of God (vs. 8, 9).

² The demonstration is as follows: (1) The Galatians know Paul, that he is no seeker after popularity (v. 10). (2) He puts his known character back of the assertion that his Gospel of grace was a revelation from God (vs. 11, 12). (3) As for the

11 But I certify you, brethren, that the ^agospel which was preached of me is not after ^bman.

12 For I neither received it of man, neither was I taught *it*, but by the ^crevelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the ^dJews' religion, how that beyond measure I persecuted ^ethe church of God, and wasted it:

14 And profited in the Jews' ^freligion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who ^gseparated me from my mother's womb, and ^hcalled me by his grace,

16 To reveal his Son ⁱin me, that I might preach him among the ^jheathen; immediately I ^kconferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I ^lwent up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's ^mbrother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judæa which were in Christ:

23 But they had ⁿheard only, that he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they ^oglorified God in me.

CHAPTER 2.

THEN ^pfourteen years after I went up again to Jerusalem with Barnabas, and took ^qTitus with me also.

A.D. 58.

^a Gospel. vs. 6-12; Gal. 2.2,5,7,14. (Gen. 12.1-3; Rev. 14.6.)

^b Inspiration. vs. 11,12; Eph. 3.3,5. (Ex. 4.15; Rev. 22.19.)

^c Acts 9.3,5,17-20; Gal. 1.6; Eph. 3.3,5.

^d Acts 9.1-3.

^e Church (visible). Phil. 3.6. (1 Cor. 10.32; 1 Tim. 3.15.)

^f Jer. 1.5.

^g Rom. 8.30.

^h 2 Cor. 4.6.

ⁱ Gentiles.

^j v. 1.

^k Acts 9.26.

^l Mt. 12.46; 13.55.

^m Acts 9.21,27,28.

ⁿ Acts 11.18.

^o Acts 15.1,2.

^p 2 Cor. 8.16,23.

^q Acts 16.9.

^r Acts 15.4.

^s Phil. 2.16.

^t 2 Cor. 11.26;

Jude 4.

^u Gal. 5.1,13.

^v Cf. v. 11.

^w v. 14; Gal. 3.1.

^x Acts 10.34;

Rom. 2.11.

^y Acts 22.21,

Rom. 11.13.

^z 1 Pet. 1.1.

^a Acts 15.13.

^b Grace (imparted).

Eph. 3.2-8.

(Rom. 6.1,

2 Pet. 3.18.)

^c Acts 13.3

^d Gentiles.

^e Acts 11.19.

26; 15.1.

A.D. 52.]

^f Acts 11.3.

^g Gen. 12.11-13.

2 And I went up by ^arevelation, and communicated unto them that gospel which I preach among the Gentiles, but ^bprivately to them which were of reputation, lest by any means I should run, or had run, in ^cvain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of ^dfalse brethren unawares brought in, who came in privily to spy out our ^eliberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we ^fgave place by subjection, no, not for an hour; that the ^gtruth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God ^haccepteth no man's person;) for they who seemed to be somewhat in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the ⁱuncircumcision was committed unto me, as the gospel of the ^jcircumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when ^kJames, Cephas, and John, who seemed to be pillars, perceived the ^lgrace that was given unto me, they gave to me and Barnabas the ^mright hands of fellowship; that we ⁿshould go unto the ^oheathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to ^pAntioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came, from James, he did ^qeat with the Gentiles: but when they were come, he withdrew and ^rseparated him-

Judaizers, Paul himself had been a foremost Jew, and had forsaken Judaism for something better (vs. 13, 14). (4) He had preached grace years before he saw any of the other apostles (vs. 15-24). (5) When he did meet the other apostles they had nothing to add to his revelations (2. 1-6). (6) The other apostles fully recognized Paul's apostleship (2. 7-10). (7) If the legalizers pleaded Peter's authority, the answer was that he himself had claimed none when rebuked (2. 11-14).

¹ The new dispensation of grace having come in, the Mosaic system, if still persisted in, becomes a mere "Jews' religion."

² In verses 13 and 14 the Greek word for "the Jews' religion" is *Ioudaismos* (Judaism). In Acts 26. 5 and Jas. 1. 26, 27, *theskeia*—religious service—is translated "religion," and in Col. 2. 18 "worshipping." Excepting Jas. 1. 27, "religion" has always a bad sense, and nowhere is it synonymous with salvation or spirituality.

self, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that ^aBarnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the ^bgospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Part IV. Justification is by faith without law (Gal. 2. 15-3. 24).

(1) *Even Jews must be so justified.*

15 ¹We who are ^cJews by nature, and not ^dsinners of the Gentiles,

16 Knowing that a man is not ^ejustified by the works of the law, but by the ^ffaith of Jesus Christ, even we have believed in ^gJesus Christ, that we might be ^hjustified by the faith of Christ, and ⁱnot by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while ²we seek to be justified ^jby Christ, we ourselves also are found ^ksinners, ^{is} therefore Christ the ^lminister of sin? God forbid.

18 For if I ⁴build again the things which I destroyed, I make myself a ^mtransgressor.

(2) *The law has already executed its sentence upon the believer.*

19 For I through the law am ⁿdead to the law, that I might live unto God.

(3) *The Christian life is the out-living of the in-living Christ.* (Cf. Gal. 5. 15-23.)

20 I am ^ocrucified with Christ: nevertheless ^pI live; yet ^qnot I, but Christ liveth in me: and the ^rlife which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

A.D. 58.

^a Acts 15.37-39.

^b Gospel. Gal.3.8. (Gen.12.1-3; Rev. 14.6.)

^c Phil.3.5.

^d Sin. Rom.3.23, note.

^e Justification. Gal.3.8, 11, 24. (Lk.18.14; Rom. 3.28.)

^f Faith. Gal.3.6, 7, 9, 11, 12, 22-26. (Gen.3.20; Heb. 11.39.)

^g Christ Jesus.

^h Psa.143.2; Rom. 3.20, 28.

ⁱ Law (of Moses). vs.15, 16, 19, 21; Gal.4.21-30. (Ex. 19.1; Gal.3.1-29.)

^j Rom.8.1; Gal.5. 6.

^k Rom.6.1.

^l Gal.5.2-4.

^m Rom.7.4.

ⁿ Gal.6.14; Col.2. 11, 12, 20.

^o Rom.6.8-11; Col. 3.1; Eph.2.5, 6.

^p Eph.4.24, note.

^q Life (eternal). Gal.6.8. (Mt.7. 14; Rev.22.19.)

^r Grace (in salvation). Gal.5.4. (Rom.3. 24; John 1.17, note.)

^s Rom.10.10, note.

^t Gal.3.4; 5.2; cf. 1 Cor.15.17.

^u Rom.10.17.

^v Mt.5.48, note.

^w Flesh. Gal.4.23, 29. (John 1.13; Jude 23.)

^x Acts 9.17; 10.44.

^y Faith. vs.7, 9, 11, 12, 22-26; Eph.2. 8. (Gen.3.20; Heb.11.39.)

^z Jehovah. Gen. 15.6.

^a Imputation. Jas. 2.23. (Lev.25.50; Jas.2.23.)

^b sons.

^c Gentiles.

^d Gospel. Gal.4. 13. (Gen.12.1-3; Rev.14.6.)

^e Gen.12.3.

^f believing.

^g Deut.27.26.

(4) *To mingle law-works with grace in justification frustrates grace.*

21 I do not frustrate the ¹grace of God: for if ²righteousness come by the law, then Christ is dead ³in vain.

CHAPTER 3.

(5) *The gift of the Spirit is by faith, not by law-works.*

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the ⁴hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made ⁵perfect by the ⁶flesh?

4 Have ye suffered so many things in vain? if ⁷it be yet in vain.

5 He therefore that ⁸ministereth to you the Spirit, and worketh miracles among you, ⁹doeth ¹⁰he it by the works of the law, or by the hearing of faith?

(6) *The Abrahamic Covenant is a by-faith covenant.* (Cf. Rom. 4. 1-22.)

6 Even as Abraham ¹¹believed ¹²God, and it was ¹³accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are ¹⁴the children of Abraham.

8 And the scripture, foreseeing that God would justify the ¹⁵heathen through faith, preached before the ¹⁶gospel unto Abraham, ¹⁷saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with ¹⁸faithful Abraham.

(7) *The man under law-works is under the curse of the law.*

10 For as many as are of the works of the law are under the curse: for it is written, ¹⁹Cursed is every one that continueth not in all

¹ Paul here quotes from his words to Peter when he withstood him at Antioch to show the Galatians that, whatever the legalists may have pretended, Peter and he were in perfect accord doctrinally. Paul appealed to the common *belief* of Peter and himself as a rebuke of Peter's inconsistent *practice*.

² That is, "we" Jews. (See Rom. 3. 19-23.) The passage might be thus paraphrased: If we Jews, in seeking to be justified by faith in Christ, take our places as mere sinners, like the Gentiles, is it therefore Christ who makes us sinners? By no means. It is by putting ourselves again under law after seeking justification through Christ, that we act as if we were still unjustified sinners, seeking to become righteous through law-works. (Cf. Gal. 5. 1-4.)

things which are written in the book of the law to do them.

11 But that no man is ^ajustified by the law in the sight of God, *it is evident*: for, ^bThe just shall live by faith.

12 And the law is ^cnot of faith: but, ^dThe man that doeth them shall live in them.

(8) Christ has borne our law-curse that we might have the faith-blessing.

13 Christ hath ^eredeemed us from the curse of the law, being ^fmade a ^gcurse for us: for it is written, ^hCursed is every one that hangeth on a tree:

14 That the ⁱblessing of Abraham might come on the ^jGentiles through ^kJesus Christ; that we might receive the promise of the ^lSpirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to ^mAbraham and his seed were the promises made. He saith not, And to ⁿseeds, as of many; but as of ^oone, And to thy seed, which is Christ.

(9) The law does not add a new condition to the Abrahamic covenant of faith.

17 And this I say, *that* the cove-

A.D. 58.

^a Justification. vs. 8, 11, 24; Gal. 5.4. (Lk. 18.14; Rom. 3.28.)

^b Hab. 2.4.

^c Rom. 9.31, 32.

^d Lev. 18.5.

^e Gal. 4.5; Eph. 1.7.

^f Sacrifice (of Christ). Gal. 4.4, 5. (Gen. 4.4; Heb. 10.18.)

^g Judgments (the seven). 1 Tim. 1.20. (2 Sam. 7.14; Rev. 20.12.)

^h Deut. 21.23.

ⁱ v. 8; Rom. 4.2-5.

^j Rom. 3.29, 30.

^k Christ Jesus.

^l Holy Spirit. vs. 2, 3, 5, 14; Gal. 4.6, 29. (Mt. 1.18; Acts 2.4.)

^m Gen. 13.15.

ⁿ Gen. 25.5, 6.

^o Gen. 22.18.

^p Rom. 4.9, 10, 13, 14.

^q Ex. 12.40, 41.

^r Rom. 4.13; 11.5.

^s Gen. 22.16, 17.

^t for the sake, i.e. in order that sin might be made manifest as transgression. See Rom. 4.15; 5.20; 7.7, 13.

^u Gal. 4.4; Heb. 10.8, 9.

^v Rom. 10.10, note.

^w Law (of Moses). vs. 1-29. (Ex. 19.1.)

^x Omit "to bring us."

^y up to, or until.

nant, that was confirmed before of ^zGod in Christ, the law, which was ^{aa}four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For ^{ab}if the inheritance be of the law, *it is* no more of promise: but God ^{ac}gave *it* to Abraham by promise.

(10) The true intent of the law is condemnation, and as a preparatory discipline.

19 ^{ad}Wherefore then *serveth* the law? It was added ^{ae}because of transgressions, till the ^{af}seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not a ^{ag}mediator of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily ^{ah}righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the ^{ai}law was our schoolmaster ^{aj}to *bring us* ^{ak}unto

¹ The answer is sixfold: (1) The law was added because of transgressions, i.e. to give to sin the character of transgression. (a) Men had been sinning before Moses, but in the absence of law their sins were not put to their account (Rom. 5. 13); the law gave to sin the character of "transgression," i.e. of personal guilt. (b) Also, since men not only continued to transgress after the law was given, but were provoked to transgress by the very law which forbade it (Rom. 7. 8), the law conclusively proved the inveterate sinfulness of man's nature (Rom. 7. 11-13). (2) The law, therefore, "concluded all under sin" (cf. Rom. 3. 19, 20, 23). (3) The law was an *ad interim* dealing, "till the seed should come" (v. 19). (4) The law shut sinful man up to faith as the only avenue of escape (v. 23). (5) The law was to the Jews what the pedagogue was in a Greek household, a ruler of children in their minority, and it had this character "unto" (i.e. until) Christ (v. 24). (6) Christ having come, the believer is no longer under the pedagogue (v. 25).

² I. The law of Moses, Summary: (1) The Mosaic Covenant was given to Israel in three parts: the commandments, expressing the righteous will of God (Ex. 20. 1-26); the "judgments," governing the social life of Israel (Ex. 21. 1-24. 11), and the "ordinances," governing the religious life of Israel (Ex. 24. 12; 31. 18). (2) The commandments and ordinances were one complete and inseparable whole. When an Israelite sinned, he was held "blameless" if he brought the required offering (Lk. 1. 6; Phil. 3. 6). (3) Law, as a method of the divine dealing with man, characterized the dispensation extending from the giving of the law to the death of Jesus Christ (Gal. 3. 13, 14, 23, 24). (4) The attempt of legalistic teachers (e.g. Acts 15. 1-31; Gal. 2. 1-5) to mingle law with grace as the divine method for this present dispensation of grace, brought out the true relation of the law to the Christian, viz.

II. The Christian doctrine of the law: (1) Law is in contrast with grace. Under

Christ, that we might be ^ajustified by faith.

Part V. The rule of the believer's life is gracious, not legal (Gal. 3. 25-5. 15).

25 But after that faith is come, we are no longer under a ¹school-master.

(1) *The justified believer is a son in the family of God, not a servant under the law.*

26 For ye are all ^bthe children of God by faith in Christ Jesus.

27 For as many of you as have been ^cbaptized ^dinto Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither ^ebond nor free, there is neither ^fmale nor female: for ye are all ^gone in Christ Jesus.

29 And if ye ^hbe Christ's, then are ye ⁱAbraham's seed, and ^jheirs according to the promise.

CHAPTER 4.

NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so ^kwe, when we were

A.D. 58.

^a Rom. 10. 4.
^b Gr. *huioi* = sons. See Eph. 1. 5, note.
^c Rom. 6. 3.
^d unto.
^e Rom. 10. 12; Col. 3. 11.
^f 1 Cor. 7. 20-24.
^g Acts 1. 14.
^h Eph. 2. 15, 16; 1 Cor. 12. 13.
ⁱ Rom. 4. 11.
^j Gal. 4. 7; Heb. 9. 15.
^k i.e. Jews. l v. 9; Col. 2. 8, 20.
^m *kosmos* (Mt. 4. 8) = mankind.
ⁿ Gen. 18. 10; Heb. 9. 26.
^o John 16. 28.
^p Gen. 3. 15.
^q Sacrifice (of Christ). vs. 4, 5; Eph. 1. 7. (Gen. 4. 4; Heb. 10. 18.)
^r Gal. 3. 13.
^s Adoption. Eph. 1. 5. (Rom. 8. 15, 23; Eph. 1. 5.)
^t Holy Spirit. vs. 6, 29; Gal. 5. 5, 16, 17-25. (Mt. 1. 18; Acts 2. 4.)
^u Eph. 1. 14; 1 Pet. 1. 4.
^v 1 Thes. 1. 9.
^w Rom. 8. 3; Heb. 7. 18, 19.
^x Gal. 3. 1-3.
^y Col. 2. 16.

children, were in bondage under the ^lelements of the ^mworld:

(2) *The believer is redeemed from under the law.*

4 But when the ⁿfulness of the time was come, ^oGod sent forth his Son, made of a ^pwoman, made under the law,

5 To ^qredeem them that were ^runder the law, that we might receive the ^sadoption of sons.

(3) *The Spirit actualizes the believer's sonship.* (See Eph. 1. 5, note.)

6 And because ye are sons, God hath sent forth the ^tSpirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an ^uheir of God through Christ.

(4) *To lapse into legality is to go back to an elementary religion.*

8 Howbeit then, when ye knew not God, ye ^vdid service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the ^wweak and beggarly elements, whereunto ye ^xdesire again to be in bondage?

10 Ye ^yobserve days, and months, and times, and years.

the latter God bestows the righteousness which, under law, He demanded (Ex. 19. 5; John 1. 17; Rom. 3. 21, note; 10. 3-10; 1 Cor. 1. 30). (2) The law is, in itself, holy, just, good, and spiritual (Rom. 7. 12-14). (3) Before the law the whole world is guilty, and the law is therefore of necessity a ministry of condemnation, death, and the divine curse (Rom. 3. 19; 2 Cor. 3. 7-9; Gal. 3. 10). (4) Christ bore the curse of the law, and redeemed the believer both from the curse and from the dominion of the law (Gal. 3. 13; 4. 5-7). (5) Law neither justifies a sinner nor sanctifies a believer (Gal. 2. 16; 3. 2, 3, 11, 12). (6) The believer is both dead to the law and redeemed from it, so that he is "not under the law, but under grace" (Rom. 6. 14; 7. 4; Gal. 2. 19; 4. 4-7; 1 Tim. 1. 8, 9). (7) Under the new covenant of grace the principle of obedience to the divine will is inwrought (Heb. 10. 16). So far is the life of the believer from the anarchy of self-will that he is "inlawed to Christ" (1 Cor. 9. 21), and the new "law of Christ" (Gal. 6. 2; 2 John 5) is his delight; while, through the indwelling Spirit, the righteousness of the law is fulfilled in him (Rom. 8. 2-4; Gal. 5. 16-18). The commandments are used in the distinctively Christian Scriptures as an instruction in righteousness (2 Tim. 3. 16; Rom. 13. 8-10; Eph. 6. 1-3; 1 Cor. 9. 8, 9).

¹ Gr. *paidagogos*, "child-conductor." "Among the Greeks and Romans, persons, for the most part slaves, who had it in charge to educate and give constant attendance upon boys till they came of age."—H. A. W. Meyer. The argument does not turn upon the extent or nature of the pedagogue's authority, but upon the fact that it wholly ceased when the "child" (4. 1) became a "son" (4. 1-6), when the *minor* became an *adult*. The adult "son" does voluntarily that which formerly he did in fear of the pedagogue. But even if he does not, it is no longer a question between the son and the pedagogue (the law), but between the son and his Father—God. (Cf. Heb. 12. 5-10; 1 John 2. 1, 2.)

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

(5) *In legality the Galatians have lost their blessing.*

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

(6) *The two systems, law and grace, cannot co-exist.*

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman.

23 But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

A.D. 58.

a 2 Cor. 6. 11-13.

b 2 Cor. 2. 5.

c Gospel. Eph. 1. 13. (Gen. 12. 1-3; Rev. 14. 6.)

d Temptation. Gal. 6. 1. (Gen. 3. 1; Jas. 1. 14.)

e Acts 20. 37, 38.

f 2 Cor. 12. 16.

g 2 Tim. 1. 15.

h Phil. 2. 12.

i 1 Cor. 4. 21; 2 Cor. 13. 1, 2.

j v. 11.

k Law (of Moses). vs. 21-30. Eph. 2. 15. (Ex. 19. 1; Gal. 3. 1-29.)

l Rom. 3. 19, 20.

m Gen. 16. 15; 21. 2.

n Flesh. vs. 23-29; Gal. 5. 13, 16, 21, 24. (John 1. 13; Jude 23.)

o v. 28; Gen. 17. 15-17.

p Heb. 8. 6, 7; 9. 15.

q Ex. 24. 6-8.

r Gal. 5. 1.

s Hagar.

t John 8. 32-36.

u Heb. 11. 10; 12. 22; Rev. 21. 2.

v Phil. 3. 20.

w Isa. 54. 1.

x Gal. 3. 29; Rom. 9. 8.

y Gen. 21. 9.

z Gen. 21. 10.

a Rom. 6. 14.

b free-woman.

c Phil. 4. 1; Gal. 2. 5.

d Acts 15. 10; Col. 2. 8.

e Acts 15. 1.

f Rom. 2. 25.

g i.e. of no experimental effect: the sense of liberty is lost. Gal. 2. 21; Col. 1. 23.

h Justification. Titus 3. 7. (Lk. 18. 14; Rom. 3. 28.)

i fallen away.

j Gal. 4. 9.

k Grace (in salu.) Gal. 1. 6, note; Eph. 1. 6, 7. (Rom. 3. 24; John 1. 17, note.)

l Rom. 5. 2, 5.

m Rom. 10. 10, note.

n Christ Jesus.

o Gal. 6. 15; 3. 28; Rom. 10. 12.

p Rom. 3. 22; 5. 1.

q 1 Thes. 1. 3; Jas. 2. 20-26.

r Gal. 3. 3.

s Leaven. Mt. 13. 33. (Gen. 19. 3; Mt. 13. 33.)

26 But Jerusalem which is "above is free, which is the "mother of us all.

27 For it is written, "Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now "we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh "persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the scripture? "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are "not children of the bondwoman, but of the "free.

CHAPTER 5.

Application of the allegory.

"STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the "yoke of bondage.

2 Behold, I Paul say unto you, that "if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a "debtor to do the whole law.

4 Christ is become of "no effect unto you, whosoever of you are "justified by the law; ye are "fallen from "grace.

5 For we through the Spirit "wait for the hope of "righteousness by faith.

6 For in "Jesus Christ neither "circumcision availeth any thing, nor uncircumcision; but "faith which "worketh by love.

7 Ye "did run well; who did hinder you that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little "leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

¹ The allegory (vs. 22-31) is addressed to justified but immature believers (cf. 1 Cor. 3. 1, 2), who, under the influence of legalistic teachers, "desire to be under the law," and has, therefore, no application to a sinner seeking justification. It raises and answers, for the fifth time in this Epistle, the question, Is the believer under the law? (Gal. 2. 19-21; 3. 1-3; 3. 25, 26; 4. 4-6; 4. 9-31).

11 And I, brethren, if I yet preach circumcision, why do I yet suffer ^apersecution? then is the ^boffence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been ^ccalled unto liberty; only use not liberty for an ^doccasion to the flesh, but by ^elove serve one another.

14 For all the law is fulfilled in one word, even in this; ^fThou shalt love thy neighbour as thyself.

15 But if ye ^gbite and devour one another, take heed that ye be not ^hconsumed one of another.

Part VI. Sanctification is through the Spirit, not the law (vs. 16-24).

16 This I say then, ⁱWalk in the Spirit, and ye shall not fulfil the lust of the flesh.

(1) *The Spirit gives victory over sin.* (Cf. Rom. 8. 2. See Rom. 7. 15, note.)

17 For the flesh ^jlusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye ^kcannot do the things that ye would.

18 But if ye be ^lled of the Spirit, ye are not ^munder the law.

19 Now the ⁿworks of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall ^onot inherit the kingdom of God.

(2) *Christian character is produced by the Holy Spirit, not by self-effort.* (Cf. John 15. 1-5; Gal. 2. 20.)

22 ^pBut the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, ^qfaith,

23 Meekness, temperance: against ^rsuch there is no law.

A.D. 58.

- a Gal. 6. 12.
b 1 Cor. 1. 23; 2 Tim. 3. 11. 12.
c v. 1; Rom. 8. 2.
d Rom. 6. 1, 15-22;
1 Pet. 2. 16.
e 1 Pet. 1. 22; 1 John 3. 16-18.
f Lev. 19. 18.
g Jas. 3. 13-16.
h Isa. 9. 18-21.
i v. 25; Rom. 8. 12, 13.
j Rom. 7. 22, 23.
k should not.
l Rom. 8. 14.
m i.e. not under bondage of effort to please God by law-works.
n 2 Cor. 3. 17.
o Rom. 1. 26-31; Eph. 5. 11, 12; 2 Tim. 3. 1-4.
p 1 Cor. 6. 9, 10; Rev. 21. 8.
q faithfulness.
r such things.
s Flesh. vs. 13, 16-24; Gal. 6. 8, 13. (John 1. 13; Jude 23.)
t Holy Spirit, vs. 5, 16, 17, 18, 22, 25; Eph. 6. 8. (Mt. 1. 18; Acts 2. 4.)
u Phil. 2. 3.
v i.e. ^{sin.} Rom. 3. 23, note.
w Rom. 15. 1; Gal. 5. 25.
x John 13. 12-15.
y John 21. 15-17.
z Temptation.
1 Thes. 3. 5. (Gen. 3. 1; Jas. 1. 14.)
a Acts 20. 35;
1 Thes. 5. 14.
b Law (of Christ). Lk. 6. 27-38. (Gal. 6. 2; 2 John 5.)
c Rom. 12. 3.
d Jas. 1. 22.
e Rom. 12. 2.
f 1 Cor. 11. 28.
g 2 Cor. 10. 12-18.
h Rom. 14. 12.
i Or. share with him. 1 Cor. 9. 7-15; 1 Tim. 5. 18.
j Jas. 1. 16.
k 1 Cor. 3. 10-13.
l Holy Spirit.
m Eph. 1. 13, 17. (Mt. 1. 18; Acts 2. 4.)
n Life (eternal). Eph. 4. 18. (Mt. 7. 14; Rev. 22. 19.)
o 1 Cor. 15. 58;
2 Thes. 3. 13.
p Jas. 5. 7, 8.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

Part VII. The outworking of the new life in Christ Jesus (Gal. 5. 25-6. 18).

25 If we live in the ^sSpirit, let us also walk in the Spirit.

26 Let us not be desirous of ^tvain glory, provoking one another, envying one another.

CHAPTER 6.

(1) *The new life as a brotherhood: (a) the case of a sinning brother.*

BRETHREN, if a man be overtaken in a ^ufault, ye which are ^vspiritual, ^wrestore such an one in the spirit of ^xmeekness; considering thyself, lest thou also be ^ytempted.

(b) *The case of a burdened brother.*

2 ^zBear ye one another's burdens, and so fulfil the ^alaw of Christ.

3 For if a man ^bthink himself to be something, when he is nothing, he ^cdeceiveth himself.

4 But let every man ^dprove his own work, and then shall he have rejoicing in ^ehimself alone, and not in another.

5 For every man shall ^fbear his own burden.

(c) *The case of a teaching brother.*

6 Let him that is taught in the word ^gcommunicate unto him that teacheth in all good things.

(2) *The new life as a husbandry.*

7 ^hBe not deceived; God is not mocked: for ⁱwhatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the ^jSpirit shall of the Spirit reap ^klife everlasting.

9 And let us not be ^lweary in well doing: for in due season we shall ^mreap, if we faint not.

1 Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces: love, joy, peace—character as an inward state; longsuffering, gentleness, goodness—character in expression toward man; faith, meekness, temperance—character in expression toward God. Taken together they present a moral portrait of Christ, and may be taken as the apostle's explanation of Gal. 2. 20, "Not I, but Christ," and as a definition of "fruit" in John 15. 1-8. This character is possible because of the believer's vital union to Christ (John 15. 5; 1 Cor. 12. 12, 13), and is wholly the fruit of the Spirit in those believers who are yielded to Him (Gal. 5. 22, 23).

(3) *The new life as a beneficence.*
(Cf. Acts 10. 38.)

10 As we have therefore opportunity, let us do good unto all *men*,^a especially unto them who are of the household of faith.

(4) *The new life in sacrificial love.*

11 Ye see how ^llarge a letter I have written unto you with mine own hand.

12 As many as desire to make a fair ^bshew in the flesh, they ^cconstrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your ^dflesh.

(5) *The new exultation of the new life.*

14 But ^eGod forbid that I should

A.D. 58.

^a Rom.12.13;
1 John 3.17.
^b Phil.3.4,6.
^c "Circumcision" stands here for externality in religion—form rather than spirit.
Col.2.16-23.
^d *Flesh.* v.13;
Eph.2.3.
(John 1.13;
Jude 23.)
^e Phil.3.8.
^f 1 Cor.1.18.
^g Gal.1.4; 2.20.
^h Col.2.20;
John 17.9,15.
ⁱ *kosmos* = world-system. Eph.2.2.
(John 7.7;
Rev. 13.3-8,
note.)
^j Gal.5.6.
^k *creation.*
^l Rom.4.12;
9.6,8.

glory, save in the ^fcross of our Lord Jesus Christ, by whom the ^gworld is crucified unto me, and ^hI unto the ⁱworld.

15 For ^jin Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new ^kcreature.

(6) *The peace of the new life.*

16 And as many as walk according to this rule, peace ^{be} on them, and mercy, and upon the ^lIsrael of God.

(7) *The new fellowship of suffering.*

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ ^{be} with your spirit. Amen.

¹ Gr. "with how large letters . . . mine own hand." The apostle was, it appears from many considerations, afflicted with ophthalmia, a common disease in the East, to the point almost of total blindness (e.g. Gal. 4. 13-15). Ordinarily, therefore, he dictated his letters. But now, having no amanuensis at hand, but urged by the spiritual danger of his dear Galatians, he writes, we cannot know with what pain and difficulty, with his own hand, in the "large letters" his darkened vision compelled him to use.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

1 1]

[1 4

WRITER. The Apostle Paul (1. 1).

Date. Ephesians was written from Rome in A.D. 64. It is the first in order of the Prison Epistles (Acts 20.-27.; see Acts 28. 30, *note*), and was sent by Tychicus, concurrently with Colossians and Philemon. It is probable that the two greater letters had their occasion in the return of Onesimus to Philemon. Ephesians is the most impersonal of Paul's letters. Indeed the words, "to the Ephesians," are not in the best manuscripts. Colossians (4. 16) mentions an epistle to the Laodiceans. It has been conjectured that the letter known to us as Ephesians is really the Laodicean letter. Probably it was sent to Ephesus and Laodicea without being addressed to any church. The letter would then be "to the saints and the faithful in Christ Jesus" anywhere.

Theme. The doctrine of the Epistle confirms this view. It contains the highest church truth, but has nothing about church order. The church here is the true church, "His body," not the local church, as in Philippians, Corinthians, etc. Essentially, three lines of truth make up this Epistle: the believer's exalted position through grace; the truth concerning the body of Christ; and a walk in accordance with that position.

There is a close spiritual affinity between Ephesians and Joshua, the "heavenlies" answering in Christian position to Canaan in Israel's experience. In both there is conflict, often failure, but also victory, rest, and possession (Josh. 21. 43-45; Eph. 1. 3; 3. 14-19; 6. 16, 23). As befits a complete revelation, the number seven is conspicuous in the structure of Ephesians.

The divisions are, broadly, four: I. The apostolic greeting, 1. 1, 2. II. Positional; the believer's standing "in Christ" and "in the heavenlies" through pure grace, 1. 3-3. 21. III. Walk and service, 4. 1-5. 17. IV. The walk and warfare of the Spirit-filled believer, 5. 18-6. 24.

CHAPTER 1.

Part I. The apostolic salutation (vs. 1, 2).

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are in Ephesus, and to the faithful in Christ Jesus:

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

A.D. 64.

a Acts 9. 15;
Gal. 1. 1, 15.
b Eph. 19. 1;
20. 17-38.
c Rev. 2. 11.
d Rom. 1. 7; 1 Tim. 1. 2.
e v. 17; 1 Pet. 1. 3.
f Rom. 8. 29-32;
1 Cor. 3. 21-23;
Col. 1. 12, 13.
g v. 20; Eph. 2. 6;
3. 10; 6. 12.
h Election (corporate), Col. 3. 12.
(Deut. 7. 6; 1 Pet. 1. 2.)

Part II. The believer's position in grace (Eph. 1. 3-3. 21).

(1) The seven elements of the believer's position.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation

¹ The believer's place as a member of the body of Christ, vitally united to Him by the baptism with the Holy Spirit (1 Cor. 12. 12, 13).

² Literally, *the heavenlies*. The same Greek word is used in John 3. 12, where "things" is added. In both places the word signifies that which is heavenly in contradistinction to that which is earthly. In Ephesians "places" is especially misleading. "The heavenlies" may be defined as the sphere of the believer's spiritual experience as identified with Christ in nature (2 Pet. 1. 4); life (Col. 3. 4; 1 John 5. 12); relationships (John 20. 17; Heb. 2. 11); service (John 17. 18; Mt. 28. 20); suffering (Phil. 1. 29; 3. 10; Col. 1. 24); inheritance (Rom. 8. 16, 17); and future glory in the kingdom (Rom. 8. 18-21; 1 Pet. 2. 9; Rev. 1. 6; 5. 10). The believer is a heavenly man, and a stranger and pilgrim on the earth (Heb. 3. 1; 1 Pet. 2. 11).

of the ^aworld, that we should be ^bholy and without blame before him in love:

5 Having ¹predestinated us unto the ²adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption ^athrough his blood, the forgiveness of ^csins, according to the riches of his ^dgrace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the ^emystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the ³dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being ^fpredestinated according to the purpose of him who worketh all things after the ^gcounsel of his own will:

12 That we should be to the ^hpraise of his glory, who first ⁱtrusted in Christ.

13 In whom ye also ^jtrusted, after

A.D. 64.

^a i.e. earth.

^b Sanctify, holy (persons) (N. T.). Eph. 2.21. (Mt. 4.5; Rev. 22.11.)

^c Adoption. (Rom. 8.15, 23.)

^d Sacrifice (of Christ). Col. 1.14, 20. (Gen. 4.4; Heb. 10.18.)

^e Sin. Rom. 3.23, note.

^f Grace (in salu.). vs. 6, 7; Eph. 2.5, 7, 8. (Rom. 3.24; John 1.17, note.)

^g Rom. 16.25, 26; Eph. 3.3; Mt. 13.11, note.

^h Predestination, vs. 5, 11. (Acts 4.28.)

ⁱ Isa. 40.14; 46.10; Dan. 4.35.

^j vs. 6, 14; Eph. 3.21. ^k hoped.

^l Gospel. Eph. 3.1-10. (Gen. 12.1-3; Rev. 14.6.)

^m having believed.

ⁿ Assurance.

^o Eph. 4.30. (Isa. 32.17; Jude 1.)

^p Holy Spirit. vs. 13, 17; Eph. 2.18, 22. (Mt. 1.18; Acts 2.4.)

^q Bible prayers (N. T.). Eph. 3.14-21. (Mt. 6.9; Rev. 22.20.)

that ye heard the word of truth, the ^rgospel of your salvation: in whom also ^safter that ye believed, ^tye were ^usealed with that ^vholy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

(2) *The prayer for knowledge and power.*

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my ^wprayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead,

¹ Predestination is that effective exercise of the will of God by which things before determined by Him are brought to pass. See *Election*, 1 Pet. 1. 2, note; *Foreknowledge*, 1 Pet. 1. 20, note.

² Adoption (*huiothesia*, "placing as a son") is not so much a word of *relationship* as of *position*. The believer's relation to God as a child results from the new birth (John 1. 12, 13), whereas adoption is the act of God whereby one already a child is, through redemption from the law, placed in the position of an adult son (Gal. 4. 1-5). The indwelling Spirit gives the realization of this in the believer's present experience (Gal. 4. 6); but the full manifestation of the believer's sonship awaits the resurrection, change, and translation of saints, which is called "the redemption of the body" (Rom. 8. 23; 1 Thes. 4. 14-17; Eph. 1. 14; 1 John 3. 2).

³ The Dispensation of the Fulness of Times. This, the seventh and last of the ordered ages which condition human life on the earth, is identical with the kingdom covenanted to David (2 Sam. 7. 8-17; Zech. 12. 8, Summary; Lk. 1. 31-33; 1 Cor. 15. 24, Summary), and gathers into itself under Christ all past "times": (1) The time of oppression and misrule ends by Christ taking His kingdom (Isa. 11. 3, 4). (2) The time of testimony and divine forbearance ends in judgment (Mt. 25. 31-46; Acts 17. 30, 31; Rev. 20. 7-15). (3) The time of toil ends in rest and reward (2 Thes. 1. 6, 7). (4) The time of suffering ends in glory (Rom. 8. 17, 18). (5) The time of Israel's blindness and chastisement ends in restoration and conversion (Rom. 11. 25-27; Ezk. 39. 25-29). (6) The times of the Gentiles end in the smiting of the image and the setting up of the kingdom of the heavens (Dan. 2. 34, 35; Rev. 19. 15-21). (7) The time of creation's thralldom ends in deliverance at the manifestation of the sons of God (Gen. 3. 17; Isa. 11. 6-8; Rom. 8. 19-21).

⁴ The Holy Spirit is Himself the seal. In the symbolism of Scripture a seal signifies: (1) A finished transaction (Jer. 32. 9, 10; John 17. 4; 19. 30). (2) Ownership (Jer. 32. 11, 12; 2 Tim. 2. 19). (3) Security (Esth. 8. 8; Dan. 6. 17; Eph. 4. 30).

and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this *world*, but also in that which is to come:

(3) *Christ exalted to be the Head of his body, the church.*

22 And hath *put* all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his *body*, the *fulness* of him that filleth all in all.

CHAPTER 2.

(4) *The method of Gentile salvation.*

AND you hath he quickened, who were dead in trespasses and sins:

2 Wherein in time past ye walked according to the course of this *world*, according to the *prince* of the power of the air, the spirit that now worketh in the *children* of disobedience:

3 Among whom also we all had our conversation in times past in the *lusts* of our *flesh*, fulfilling the desires of the *flesh* and of the *mind*; and were by nature the *children* of *wrath*, even as others.

4 But God, who is *rich* in mercy, for his *great* love wherewith he loved us,

5 Even when we were *dead* in sins, hath *quickened* us together with Christ, (*by grace ye are saved*);

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the *ages* to come he might shew the exceeding riches of his *grace* in his *kindness* toward us through Christ Jesus.

8 For by *grace* are ye *saved* through *faith*; and that not of yourselves: *it is* the *gift* of God:

9 Not of *works*, lest any man should *boast*.

10 For we are his workmanship,

A.D. 64.

a i.e. age.

b Psa. 8.6; 110.1; 1 Cor. 15.27; Heb. 2.8.

c Church (true). vs. 22, 23; Eph. 2. 19-22; (Mt. 16.18; Heb. 12.23.)

d Or, complement. Gen. 2.18; Eph. 5. 28-30, 32.

e kosmos = world-system. Col. 2.20. (John 7. 7, Rev. 13. 3-8, note.)

f John 12.31; 1 John 5.19.

g sons.

h Flesh. Eph. 6.12. (John 1.13; Jude 23.)

i Jas. 1.21; 2 Pet. 2. 14.

j Col. 2.8.

k Rom. 1.18; Eph. 5.6.

l Eph. 1.7; 2.7; Psa. 103.8-11.

m John 3.16; 1 John 4.9, 10.

n Death (spiritual). vs. 1-3; (Gen. 2.17.)

o Col. 2.13; John 5.25, 26.

p Rom. 1.16, note.

q Eph. 1.21; 3.21; Rev. 20.4; 21.1-4.

r Tit. 3.4.

s Grace (in salu.). vs. 5, 7, 8; Col. 1.6. (Rom. 3.24; John 1.17, note.)

t Faith. Eph. 3.17. (Gen. 20; Heb. 11.39.)

u John 1.12, 13.

v Rom. 4.4, 5; 11.6.

w Rom. 3.27; 1 Cor. 1.26-31.

x Eph. 4.24, note.

y kosmos (Mt. 4. 8.) = mankind.

z Law (of Moses). Phil. 3.4-9. (Ex. 19.1; Gal. 3.1-29.)

Reconciliation. See Col. 1.20, 21.

Holy Spirit. vs. 18, 22; Eph. 3.5, 16. (Mt. 1.18; Acts 2.4.)

Church (true). vs. 19-22; Eph. 3.1-10. (Mt. 16.18; Heb. 12.23.)

Christ (as stone). Rom. 9.32, 33. (Ex. 17.6; 1 Pet. 2.8.)

*created in Christ Jesus unto good works, which God hath before ordained that, we should walk in them.

(5) *The Gentile position by nature.*

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the *world*:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

(6) *Jew and Gentile one body in Christ.*

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, *even* the *law* of commandments *contained* in ordinances; for to make in himself of twain one *new* man, so making peace;

16 And that he might *reconcile* both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we *both* have access by one Spirit unto the Father.

(7) *The church a temple for the habitation of God through the Spirit.*

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner *stone*;

21 In whom all the building fitly

1 Death (spiritual), Summary: Spiritual death is the state of the natural or unregenerate man as still in his sins (Eph. 2. 1), alienated from the life of God (Eph. 4. 18, 19), and destitute of the Spirit. Prolonged beyond the death of the body, spiritual death is a state of eternal separation from God in conscious suffering. This is called "the second death" (Rev. 2. 11; 20. 6, 14; 21. 8).

2 Here the "new man" is not the individual believer but the church, considered as the body of Christ in the sense of Eph. 1. 22, 23; 1 Cor. 12. 12, 13; Col. 3. 10, 11. (See Heb. 12. 23, note.)

framed together "groweth unto an ^holy temple in the Lord:

22 In whom ye also are builted together for an ^habitation of God through the Spirit.

CHAPTER 3.

The church a mystery hidden from past ages.

FOR this cause I Paul, the prisoner of ^dJesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the ^grace of God which is given me to you-ward:

3 How that by ^revelation he made known unto me the ^mystery; (as I ^hwrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the ^mystery of Christ)

5 Which in other ⁱages was not made known unto the sons of men, as it is ⁿow revealed unto his ^holy apostles and prophets by the Spirit;

6 ¹That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the ^gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the ^mleast of all saints, is this grace given, that I should preach among the ^Gentiles the ^unsearchable riches of Christ;

9 And to make all men see what is the fellowship of the ^mmystery, which ^from the beginning of the world hath been ^hid in God, who ^rcreated all things by Jesus Christ:

10 To the intent that now unto the ^prinicipalities and powers in heavenly ^places might be known by the ^church the manifold wisdom of God,

11 "According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have ^boldness and access with confidence by the faith of him.

A.D. 64.

^a 1 Cor. 3.16,17.

^b Holy, sanctify (persons) (N.T.). v.21; Eph.3.5. (Mt.4.5; Rev.22.11.)

^c Ex.25.8; 1 Ki.5.5, 5; John 2.19-21; 2 Cor.6.16.

^d Christ Jesus.

^e Grace (imparted). vs. 2-8; Eph. 4.7, 29. (Rom.6.1; 2 Pet.3.18.)

^f Rom.16.25,26; Gal.1.12,15,16.

^g Mt.13.11, note.

^h Eph.1.9,10,12-22.

ⁱ generations.

^j Inspiration. vs. 3-5; Eph.6.17. (Ex.4.15; Rev.22.19.)

^k Sanctify, holy (persons) (N.T.). Eph.5.26,27. (Mt.4.5; Rev.22.11.)

^l Gospel. vs.1-10; Eph.6.15-19. (Gen.12.1-3; Rev.14.6.)

^m 1 Cor.15.9.

ⁿ 1 Tim.1.15.

^o Rom.11.13.

^p vs.18,19; Col.2.3.

^q throughout the ages.

^r v.5; Col.1.26.

^s John 1.3; Heb.1.2.

^t Eph.1.21; 1 Pet.1.12.

^u Church (true). vs.1-10; Eph.5.23-27,29-32. (Mt.16.18; Heb.12.23.)

^v Eph.1.4,11.

^w Heb.10.19;

^x 1 John 4.18.

^y Bible prayers (N.T.). Phil.1.9-11. (Mt.6.9; Rev.22.20.)

^z Eph.1.3.

^{aa} every family.

^{ab} Eph.1.7, 2, 4; Phil.4.19.

^{ac} Col.1.11.

^{ad} Holy Spirit. vs. 5,16; Eph.4.3,4, 30. (Mt.1.18; Acts 2.4.)

^{ae} John 14.23;

^{af} Col.1.27.

^{ag} Faith. Phil.3.9. (Gen.3.20; Heb.11.39.)

^{ah} Eph.1.18.

^{ai} Rom.10.3,11,12.

(Parenthetical: the prayer for inner fulness and knowledge.)

13 Wherefore I desire. that ye faint not at my tribulations for you, which is your glory.

14 For this cause I ^wbow my knees unto the ^Father of our Lord Jesus Christ,

15 Of whom ^the whole family in heaven and earth is named,

16 That he would grant you, according to the ^riches of his glory, to be ^strengthened with might by his ^bSpirit in the inner man;

17 That ^Christ may dwell in your hearts by ^dfaith; that ye, being rooted and grounded in love,

18 May be ^able to comprehend with all saints ^what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER 4.

Part III. The walk and service of the believer as in Christ, and as having the Spirit (Eph. 4. 1-5. 17).

(1) *The walk to be worthy the position.*

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love; being patient.

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

(2) *The seven unities to be kept.*

4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

¹ That the Gentiles were to be saved was no mystery (Rom. 9. 24-33; 10. 19-21). The mystery "hid in God" was the divine purpose to make of Jew and Gentile a wholly new thing—"the church, which is his [Christ's] body," formed by the baptism with the Holy Spirit (1 Cor. 12. 12, 13) and in which the earthly distinction of Jew and Gentile disappears (Eph. 2. 14, 15; Col. 3. 10, 11). The revelation of this mystery, which was foretold but not explained by Christ (Mt. 16. 18), was committed to Paul. In his writings alone we find the doctrine, position, walk, and destiny of the church.

4/3 For all believe 1252

5 "One Lord, ^{one} faith, ^{one} baptism ~~(the Christian's duty)~~
6 One "God and Father of all, who is above all, and through all, and in you all.

(3) *The ministry gifts of Christ to his body.*

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, "When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he ¹gave ²some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers ~~(a teaching pastor)~~

(4) *The purpose of the ministry gifts.*

12 For the ¹perfecting of the saints, ²for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a ¹perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every ¹wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But ¹speaking the truth in love, may grow up ²into him in all things, which is the head, even Christ:

16 From whom the whole body

A.D. 64.

a 1 Cor. 1.13; 8.5,6.
b Gal. 1.23;
1 Cor. 15.1-8.
c 1 Cor. 12.12, 13; Eph. 5.30.
d 1 Cor. 8.6; 12.6.
e Psa. 68.18.
f Mt. 5.48, note.
g unto the doing of service.
h Eph. 1.23; 2.15.
i Mt. 11.7.
j holding.
k unto.
l Eph. 1.22.
m every joint of supply.
n v.12.
o Col. 2.19.
p Eph. 2.2.
q Death (spiritual). vs. 18, 19; Col. 2.13. (Gen. 2.17; Eph. 2.5.)
r Life (eternal). Phil. 2.16. (Mt. 7.14; Rev. 22.13.)
s 1 Tim. 4.2.
t Acts 2.36.
u have put off.
v Rom. 6.6 note.
w being.
x have put on.
y Rom. 10.10, note.
z Zech. 8.16.
a Psa. 4.4.
b Sin. Rom. 3.23, note.
c 2 Cor. 2.10, 11.
d Satan.
e Eph. 6.11. (Gen. 3.1; Rev. 20.10.)

fitly joined together and compacted by ^mthat which every joint supplieth, according to the effectual working in the ⁿmeasure of every part, maketh ^oincrease of the body unto the edifying of itself in love.

(5) *The walk of the believer as a new man in Christ Jesus.*

17 This I say therefore, and testify in the Lord, that ye henceforth ^pwalk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being ^qalienated from the ^rlife of God through the ignorance that is in them, because of the blindness of their heart:

19 ^sWho being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so ^tlearned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye ^uput off concerning the former conversation the ^vold man, which is corrupt according to the deceitful lusts;

23 ^wAnd be renewed in the spirit of your mind;

24 And that ye ^xput on the ^ynew man, which after God is created in ^zrighteousness and true holiness.

25 Wherefore putting away lying, ^aspeak every man truth with his neighbour: for we are members one of another.

26 ^bBe ye angry, and ^csin not: let not the sun go down upon your wrath:

27 ^dNeither give place to the ^edevil.

28 Let him that stole steal no more: but rather let him labour,

¹In 1 Cor. 12. 8-28 the Spirit is seen as enduing the members of the body of Christ with spiritual gifts, or enablements for a varied service; here certain Spirit-endued men, viz. apostles, prophets, evangelists, pastors, and teachers, are themselves the gifts whom the glorified Christ bestows upon His body the church. In Corinthians the gifts are spiritual enablements for specific service; in Ephesians the gifts are men who have such enablements.

²The Lord, in bestowing the gifted men, determines, providentially (e.g. Acts 11. 22-26), or directly through the Spirit (e.g. Acts 13. 1, 2; 16. 6, 7), the places of their service. "Some" (churches or places) need one gift, as, e.g. evangelist; "some" (churches or places) need rather a pastor or teacher. Absolutely nothing in Christ's service is left to mere human judgment or self-choosing. Even an apostle was not permitted to choose his place of service (Acts 16. 7, 8).

³The new man is the regenerate man as distinguished from the old man (Rom. 6. 6, note), and is a new man as having become a partaker of the divine nature and life (2 Pet. 1. 4; Col. 3. 3, 4), and in no sense the old man made over, or improved (2 Cor. 5. 17; Gal. 6. 15; Eph. 2. 10; Col. 3. 10). The new man is Christ, "formed" in the believer (Gal. 2. 20; 4. 19; Col. 1. 27; 1 John 4. 12).

working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of *bedifying*, that it may minister *grace* unto the hearers.

(6) *The walk of the believer as indwelt by the Spirit.*

30 And grieve not the *holy* Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, *forgiving* one another, even as God *for* Christ's sake hath *h*forgiven you.

CHAPTER 5.

(7) *The walk of the believer as God's dear child.*

BE ye therefore *followers* of God, as dear children;

2 And *walk in love*, as *Christ* also hath *loved* us, and hath given himself for us an offering and a sacrifice to God for a *sweet-smelling* savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor *foolish* talking, nor jesting, which are not *convenient*: but rather *giving* of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an *idolater*, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the *children* of disobedience.

7 Be not ye therefore *partakers* with them.

8 For ye were sometimes darkness, but now are ye *light* in the Lord: walk as children of light:

9 (For the *fruit* of the *Spirit* is in all goodness and *righteousness* and truth:)

A.D. 64.

a Lk.3.11.
b Rom.15.2.
c Grace (*imparted*). Phil. 1.7. (Rom.6.1; 2 Pet.3.18.)
d Holy Spirit. vs.4,23,30; Eph.5.9,18. (Mt.1.18; Acts 2.4.)
e Assurance Eph.5.29,30. (Isa.32.17; Jude 1)
f Lk.6.33-37.
g in Christ.
h Forgiveness. Col.2.13. (Lev.4.20; Mt.26.28.)
i imitators. Cf.1 Cor.11.1.
j Law (of Christ). 1 Pet. 1.8,22. (Gal.6.2; 2 John 5.)
k Lev.1.9,13, 17; 2.2.
l 2 Tim.2.23; Tit.3.9.
m Rom.1.28.
n v.20; 1 Thes. 5.18.
o 1 Cor.5.11.
p sons.
q 1 Tim.5.22.
r 1 Thes.5.5.
s 1 John 2.9.
t light.
u See 1 John 3. 7, note.
v 2 Cor.6.14.
w v.3.
x John 3.20,21; Heb.4.13.
y Isa.60.1,2.
z Col.4.5.
a Rom.12.2; Col.1.9.
b Holy Spirit. Eph.6.17,18. (Mt.1.18; Acts 2.4.)
c Psa.101.1.
d Psa.34.1, Isa. 63.7; Phil.4.6; Col.3.17.
e 1 Thes.5.18.
f 1 Pet.2.3;
g 1 Pet.5.5.
h Cf. Gen.3.16.
i Col.1.18.
k Church (true). vs.23, 25-27, 29-32; Col.1.18,24. (Mt.16.18; Heb.12.23.)
l Rom.1.16, note.
j Col.3.18;
m 1 Pet.3.1,5.
k Col.3.19.
l v.2; cf. Gal. 2.20.

10 Proving what is acceptable unto the Lord.

11 And have *no* fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a *shame* even to speak of those things which are done of them in secret.

13 But all things that are re-proved are *made* manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, *Awake* thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 *Redeeming* the time, because the days are evil.

17 Wherefore be ye not unwise, *but* understanding what the will of the Lord is.

Part IV. The walk and warfare of the believer as filled with the Spirit (Eph. 5. 18-6. 24).

18 And be not drunk with wine, wherein is excess; but be filled with the *h*Spirit;

(1) *The inner life of the Spirit-filled believer.*

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making *melody* in your heart to the Lord;

20 *Giving* thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

(2) *The married life of Spirit-filled believers as illustrating Christ and the church.*

21 *Submitting* yourselves one to another in the fear of God.

22 Wives, *submit* yourselves unto your own husbands, *as* unto the Lord.

23 For the husband is *the* head of the wife, even as Christ is the head of the *h*church: and he is the *saviour* of the body.

24 Therefore as the church is *subject* unto Christ, so *let* the wives be to their own husbands in every thing.

25 *Husbands, love* your wives, *even* as Christ also loved the *church*, and gave himself for it;

1 Christ's love-work for the church is threefold: past, present, future: (1) For love He gave Himself to redeem the church (v. 25); (2) in love He is sanctifying the church (v. 26); (3) for the reward of His sacrifice and labour of love He will present the church to Himself in flawless perfection, "one pearl of great price" (v. 27; Mt. 13. 46).

26 That he might ^asanctify and cleanse it with the washing of water ^bby the word.

27 That he might present it to himself a glorious church, ^cnot having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as ^dthe Lord the church:

30 For we are ^emembers of his body, of his flesh, and of his bones.

31 ^fFor this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great ^gmystery: but I speak concerning Christ and the ^hchurch.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she ⁱreverence her husband.

CHAPTER 6.

STANDING

(3) *The domestic life of Spirit-filled believers as children and servants.*

CHILDREN, ^jobey your parents in the Lord: for this is right.

2 ^kHonour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, ^lprovoke not your children to wrath: but bring them up in the ^mnurture and admonition of the Lord.

5 ⁿServants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with ^oeyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

A.D. 64.

^a Sanctify, holy (persons) (N.T.). vs. 26, 27; Col. 1.22. (Mt. 4.5; Rev. 22.11.)

^b John 15.3; 17.17.

^c Song 4.7.

^d Christ.

^e Assurance. vs. 29, 30; Phil. 1.6. (Isa. 32.17; Jude 1.)

^f Gen. 2.24.

^g Mt. 13.11, note

^h Bride of Christ. Rev. 19.6-8. (John 3.29; Rev. 19.6-8.)

ⁱ 1 Pet. 3.2.

^j Col. 3.20.

^k Ex. 20.12;

^l Deut. 5.16.

^m Col. 3.21.

ⁿ Or, discipline.

^o 1 Pet. 2.18.

^p Col. 3.22.

^q Col. 3.24, 25.

^r 1 Pet. 2.23.

^s Col. 4.1.

^t Col. 3.25.

^u Josh. 1.5, 6, 9.

^v Rom. 13.12;

^w 2 Cor. 6.7.

^x Satan.

^y 1 Thes. 2.18.

^z (Gen. 3.1; Rev. 20.10.)

^{aa} Flesh. Phil. 3.3, 4. (John 1.13; Jude 23.)

^{ab} world-rulers of this darkness.

^{ac} the heavens.

^{ad} v. 11; 2 Cor. 10.4.

^{ae} Isa. 11.5; Lk. 12.35; 1 Pet. 1.13.

^{af} Isa. 59.17;

^{ag} 2 Cor. 6.7;

^{ah} 1 Thes. 5.8.

^{ai} Isa. 52.7;

^{aj} Rom. 10.15.

^{ak} 1 John 5.4.

^{al} wicked one.

^{am} Rom. 1.16, note.

^{an} Inspiration.

^{ao} 1 Tim. 4.1.

^{ap} (Ex. 4.15; Rev. 22.19.)

^{aq} Col. 4.2; 1

^{ar} Thes. 5.17, 18.

^{as} Holy Spirit.

^{at} vs. 17, 18; Phil. 1.19. (Mt. 1.18; Acts 2.4.)

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he ^areceive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, ^bforbearing threatening: knowing that ^cyour Master also is in heaven; neither is there ^drespect of persons with him.

(4) *The warfare of Spirit-filled believers.*

(a) *The warrior's power.*

10 Finally, my brethren, ^ebe strong in the Lord, and in the power of his might.

(b) *The warrior's armour.*

11 Put on the whole ^farmour of God, that ye may be able to stand against the wiles of the ^gdevil.

(c) *The warrior's foes.*

12 For we wrestle not against ^hflesh and blood, but against principalities, against powers, against the ⁱrulers of the darkness of this world, against spiritual wickedness in ^jhigh places.

13 Wherefore take unto you the ^kwhole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having ^lyour loins girt about with truth, and having on the ^mbreastplate of righteousness;

15 And your ⁿfeet shod with the preparation of the gospel of peace;

16 Above all, taking the ^oshield of faith, wherewith ye shall be able to quench all the fiery darts of the ^pwicked.

17 And take the helmet of ^qsalvation, and the sword of the Spirit, which is the ^rsword of God:

(d) *The warrior's resource.*

18 ^sPraying always with all prayer and supplication in the ^tSpirit, and watching thereunto with all perseverance and supplication for all saints;

1 Verses 30, 31 are quoted from Gen. 2. 23, 24, and exclude the interpretation that the reference is to the church merely as the body of Christ. Eve, taken from Adam's body, was truly "bone of his bones, and flesh of his flesh," but she was also his wife, united to him in a relation which makes of "twain . . . one flesh" (Mt. 19. 5, 6), and so a clear type of the church as bride of Christ (see 2 Cor. 11. 2, 3). The bride types are Eve (Gen. 2. 23, 24); Rebecca (Gen. 24. 1-7, note); Asenath (Gen. 41. 45; note under Gen. 37. 2); Zipporah (Ex. 2. 21). See Hos. 2. 1-23, note.

19 And for me, ^athat utterance may be given unto me, that I may open my mouth boldly, to make known the ^bmystery of the ^cgospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, ^dTychicus, a beloved brother and ^efaithful minis-

A.D. 64.

^a Acts 4.29;

Col.4.2.

^b Mt.13.11, *note*

^c Gospel. Phil.

1.5-7, 17.27.

(Gen.12.1-3;

Rev.14.6.)

^d Acts 20.4;

2 Tim.4.12;

Tit.3.12.

^e 1 Cor.4.1,2;

Col.1.7.

^f 2 Cor.1.6; 7.13.

^g 1 Cor.16.24.

ter in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE

1 1]

PHILIPPIANS.

[1 12

WRITER. The Apostle Paul (1. 1).

Date. The date of Philippians cannot be positively fixed. It is one of the prison letters. Whether Paul was twice imprisoned, and if so, whether Philippians was written during the first or second imprisonment, affects in no way the message of the Epistle. A.D. 64 is the commonly received date. The immediate occasion of the Epistle is disclosed in Phil. 4. 10-18.

Theme. The theme of Philippians is Christian experience. Soundness of doctrine is assumed. There is nothing in church order to set right. Philippi is a normal New Testament assembly—"saints in Christ Jesus, with the bishops (elders) and deacons." The circumstances of the apostle are in striking contrast with his Christian experience. As to the former, he was Nero's prisoner. As to the latter, there was the shout of victory, the pæan of joy. Christian experience, he would teach us, is not something which is going on around the believer, but something which is going on within him.

The key-verse is, "For to me to live is Christ, and to die is gain" (1. 21). Right Christian experience, then, is the outworking, whatever one's circumstances may be, of the life, nature, and mind of Christ living in us (1. 6, 11; 2. 5, 13).

The divisions are indicated by the chapters: I. Christ, the believer's life, rejoicing in suffering, 1. 1-30. II. Christ, the believer's pattern, rejoicing in lowly service, 2. 1-30. III. Christ, the believer's object, rejoicing despite imperfections, 3. 1-21. IV. Christ, the believer's strength, rejoicing over anxiety, 4. 1-23.

CHAPTER 1.

**Part I. Christ, the believer's life
rejoicing in spite of suffering**
(Phil. 1. 1-30).

(1) *Salutation.*

PAUL and Timotheus, the servants of Jesus Christ, to ^aall the saints in Christ Jesus ¹which are at Philippi, with the ^bbishops and deacons:

2 Grace *be* unto you, ^cand peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every *re-membrance of you,*

4 *Always in every prayer of mine for you all making request with joy,*

5 For your fellowship in the gospel from the first day until now;

6 Being confident of *this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*

A.D. 64.

a Churches (local).

(Acts 2.41.)

b Or, overseers. See Elders.

1 Tim.3.1,2. (Acts 11.30; Tit.1.5-9.)

c Eph.1.2.

d Or, mention.

e Eph.1.16;

f Assurance.

Col.2.2. (Isa.32.17; Jude 1.)

g 1 Cor.1.8, note.

h Grace (imparted).

Col.3.16. (Rom.6.1; 2 Pet.3.18.)

i Bible prayers (N.T.).

Col.1.9-11. (Mt.6.9; Rev.22.20.)

j 1 John 3.7, note.

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of ^hmy grace.

(2) *Joy triumphing over suffering.*

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I ⁱpray, that your love may abound yet more and more in knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the ^{day} of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things

1 Churches (local). Summary: A local church is an assembly of professed believers on the Lord Jesus Christ, living for the most part in one locality, who assemble themselves together in His name for the breaking of bread, worship, praise, prayer, testimony, the ministry of the word, discipline, and the furtherance of the Gospel (Heb. 10. 25; Acts 20. 7; 1 Cor. 14. 26; 1 Cor. 5. 4, 5; Phil. 4. 14-18; 1 Thes. 1. 8; Acts 13. 1-4). Such a church exists where two or three are thus gathered (Mt. 18. 20). Every such local church has Christ in the midst, is a temple of God, and indwelt by the Holy Spirit (1 Cor. 3. 16, 17). When perfected in organization a local church consists of "saints, with the bishops [elders] and deacons."

which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds ^ain Christ are manifest in all ^bthe palace, ^cand in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that ^athis shall turn to my ^esalvation through your prayer, and the supply of the ^fSpirit of Jesus Christ,

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but ^gthat with all ^hboldness, as always, so now also Christ shall be magnified in my body, whether ⁱit be by life, or by death.

21 For to me to live is Christ, and to ^jdie is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a ^kdesire to depart, and to be with Christ; which is ^lfar better:

24 Nevertheless to abide in the flesh is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in ^mJesus Christ for me by my coming to you again.

27 Only let your ⁿconversation be as it becometh the ^ogospel of Christ: that whether I come and see you, or else be absent, I may

A.D. 64.

^a Or, for.

^b Or, Caesar's court. Phil. 4.22.

^c Or, to all others.

^d Job 13.16, Septuagint.

^e Rom.1.16, note.

^f Holy Spirit. Phil.2.1; (Mt.1.18; Acts 2.4.)

^g Eph.6.19,20.

^h Death (physical). vs.21-23;

2 Pet.1.13,14. (Gen.3.19; Heb.9.27.)

ⁱ 2 Cor.5.2,8. j Ps.16.11.

^k Christ Jesus.

^l manner of life.

^m Gospel. vs.5, 7,12,17,27;

Phil.2.22. (Gen.12.1-3; Rev.14.6.)

ⁿ Acts 5.41.

^o Acts 16.19; 1 Thes.2.2.

^p Holy Spirit. Phil.3.3. (Mt.1.18; Acts 2.4.)

^q Col.3.12.

^r Gal.5.26; Jas.3.14.

^s faction.

^t ostentation.

^u 1 Cor.13.5.

^v John 13.14; 1 Pet.2.21.

^w a thing to be grasped after. See Gen.3.5-6.

^x Or, emptied himself.

^y Ps.8.4-6.

^z Ps.40.6-8.

^a Heb.2.9; Rev.3.21.

hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of ^esalvation, and that of God.

29 For unto you it is ^ggiven in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye ^osaw in me, and now hear ^hto be in me.

CHAPTER 2.

Part II. Christ the believer's pattern, rejoicing in lowly service (Phil. 2. 1-30).

(1) *Exhortation to unity and meekness.*

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the ^fSpirit, if any ^gbowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, ^hbeing of one accord, of one mind.

3 Let ⁱnothing be done through ^jstrife or ^kvainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on ^lhis own things, but every man also on the things of others.

(2) *The sevenfold self-humbling of Christ.*

5 Let ^mthis mind be in you, which was also in Christ Jesus:

6 Who, being in the ⁿform of God, thought it not ^orobbery to be equal with God:

7 But ^pmade himself of no reputation, and took upon him the form of a servant, and ^qwas made in the likeness of men:

8 And being found in fashion as a man, ^rhe humbled himself, and became obedient unto death, even the death of the cross.

(3) *The exaltation of Jesus.*

9 ^sWherefore God also hath high-

1 "Form," etc., Gr. *en morphe*, "the form by which a person or thing strikes the vision, the external appearance."—*Thayer*. Cf. John 17. 5: "The glory which I had with Thee before the world was." Nothing in this passage teaches that the Eternal Word (John 1. 1) emptied Himself of either His divine nature, or His attributes, but only of the outward and visible manifestation of the Godhead. "He emptied, stripped Himself of the insignia of Majesty."—*Lightfoot*. "When occasion demanded He exercised His divine attributes."—*Moorehead*. Cf. John 1. 1, note; 20. 28, note.

ly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

(4) The outworking of the inward worked salvation.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

(5) The apostolic example.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh

A.D. 64.

a Isa. 45. 23;

Rev. 5. 13.

b John 13. 13;

Rom. 14. 9.

c John 6. 27, 29;

Heb. 4. 11;

2 Pet. 1. 5, 10.

d Rom. 1. 16,

note.

e Heb. 13. 21.

f 1 Cor. 10. 10,

children.

h generation.

Deut. 32. 5.

i kosmos (Mt.

4. 8) = man-

kind.

j Life (eter-

nal). Phil. 4.

3. (Mt. 7. 14;

Rev. 22. 19.)

k 1 Cor. 1. 8,

note.

l poured out

as a drink-

offering.

m hope.

n 1 Thes. 3. 2.

o Or, so dear

unto me.

p Gospel. Phil.

4. 3, 15. (Gen.

12. 1-3; Rev.

14. 6.)

q Phil. 4. 18.

r Mt. 10. 40.

s 1 Thes. 5. 16.

t 2 Pet. 1. 12, 15.

u Isa. 56. 10, 11.

v Psa. 119. 115.

w Gal. 5. 1, 3.

x Holy Spirit.

Col. 1. 8. (Mt.

1. 18; Acts 2.

4.)

y Flesh. vs. 3,

4; Col. 2. 11,

23. (John 1.

13; Jude 23.)

z Acts 23. 6.

a Church (vis-

ible) 1 Tim.

3. 15. (1 Cor.

10. 32; 1 Tim.

3. 15.)

b Rom. 10. 3,

note.

c Isa. 53. 11;

Jer. 9. 23, 24;

John 17. 3;

1 Cor. 2. 2.

d 2 Cor. 11. 25,

27.

e Law (of

Moses).

1 Tim. 1. 8, 9.

(Ex. 19. 1;

Gal. 3. 1-29.)

f Faith.

1 Thes. 4. 14.

(Gen. 3. 20;

Heb. 11. 39.)

g Rom. 3. 21,

note.

unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER 3.

Part III. Christ, object of the believer's faith, desire, and expectation (Phil. 3. 1-21).

(1) Warning against Judaizers.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

(2) Warning against trusting in legal righteousness.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

(3) Christ, object of the believer's faith for righteousness.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

(4) *Christ, object of the believer's desire for fellowship in resurrection power.*

10 That I may know him, and the power of his resurrection, and the ^afellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection ^bof the dead.

12 Not as though I had already attained, either were already ^cperfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I ^dpress toward the ^emark for the ^fprize of the ^ghigh calling of God in Christ Jesus.

(5) *The appeal for unity in the walk.*

15 Let us therefore, as many as be ^hperfect, be ⁱthus minded: and if in any thing ye be otherwise minded, ^jGod shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

(6) *But truth is not to be compromised for the sake of unity.*

17 Brethren, be followers together of me, and mark them which walk so as ye have us ^kfor an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose ^lend is destruction, whose God *is* their belly, and whose glory *is* in their shame, who mind earthly things.)

(7) *Christ, object of the believer's expectation.*

20 For our ^mconversation is in heaven; ⁿfrom whence also we look for the ^oSaviour, the Lord Jesus Christ:

21 Who shall ^pchange our ^qvile body, that it may be fashioned like unto his ^rglorious body, according to the working whereby he is able even to subdue all things unto himself.

A.D. 64.

a 1 Pet.4.13.

b from among.

c Mt.5.48, note.

d 1 Cor.9.24; Heb.12.1.

e goal.

f upward.

g Gal.5.10.

h Hos.6.3; Jas.1.5.

i 1 Pet.5.3.

j 2 Pet.2.1.

k citizenship.

l Christ (Second Advent). vs.20,21;

1 Thes.1.9,10. (Deut.30.3; Acts 1.9-11.)

m Rom.1.16, note.

n Resurrection. 1 Thes. 4.13-17. (Job 19.25; 1 Cor. 15.52.)

o body of humiliation.

p body of glory.

q Rewards. Col.3.24. (Dan.12.3; 1 Cor.3.14.)

r Life (eternal). Col.1. 27. (Mt.7.14; Rev.22.19.)

s gentleness.

t Jas.5.7,9; Rev.22.7,20.

u Mt.6.25;

1 Pet.5.7.

v Cf.Mt.10.34, note.

w Eph.4.25.

x 2 Cor.8.21.

y Deut.16.20.

z Jas.3.17.

a 1 Cor.13.

b Heb.13.20.

c Or, is revived.

d Omit "there with."

e Heb.13.5.

CHAPTER 4.

Part IV. *Christ, the believer's strength, rejoicing over anxiety* (Phil. 4. 1-23).

(1) *Exhortation to unity and joy.*

THEREFORE, my brethren dearly beloved and longed for, my joy and ^acrown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice.

(2) *The secret of the peace of God.*

5 Let your ^bmoderation be known unto all men. ^cThe Lord is at hand.

6 ^d"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the ^epeace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(3) *The presence of the God of peace.*

8 Finally, brethren, whatsoever things are ^ftrue, whatsoever things are ^ghonest, whatsoever things are ^hjust, whatsoever things are ⁱpure, whatsoever things are ^jlovely, whatsoever things are of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and ^kthe God of peace shall be with you.

(4) *The victory over anxious care.*

10 But I rejoiced in the Lord greatly, that now at the last your care of me ^lhath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, ^mtherewith to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am in-

structed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things ^athrough Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the ^bgospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account. *

A.D. 64.

^a John 15.5;
2 Cor. 12.9.

^b Gospel. vs. 3,
15; Col. 1.5,
6.23. (Gen.
12.1-3; Rev.
14.6.)

^c Or, have re-
ceived.

^d Sacrifice
(the be-
liever-
priest's).
Heb. 13.15, 16.
(Gen. 4.4;
Heb. 10.18.)

^e Psal. 23.1.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a ^asacrifice acceptable, wellpleasing to God.

19 But my God shall ^asupply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ be with you all. Amen.

END of

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

[1]

[1 16]

WRITER. The Apostle Paul (1. 1).

Date. Colossians was sent by the same messenger who bore Ephesians and Philemon, and was probably written at the same time.

Theme. Epaphras, who laboured in the Word in the assembly at Colosse, was Paul's fellow-prisoner at Rome. Doubtless from him Paul learned the state of that church. As to fundamentals that state was excellent (1. 3-8), but in a subtle way two forms of error were at work: The first was legality in its Alexandrian form of asceticism, "touch not, taste not," with a trace of the Judaic observance of "days"; the object of which was the mortification of the body (cf. Rom. 8. 13). The second form of error was false mysticism, "intruding into those things which he hath not seen"—the result of philosophic speculation. Because these are ever present perils, Colossians was written, not for that day only, but for the warning of the church in all days.

The Epistle is in seven divisions: I. Introduction, 1. 1-8. II. The apostolic prayer, 1. 9-14. III. The exaltation of Christ, Creator, Redeemer, Indweller, 1. 15-29. IV. The Godhead incarnate in Christ, in whom the believer is complete, 2. 1-23. V. The believer's union with Christ in resurrection life and glory, 3. 1-4. VI. Christian living, the fruit of union with Christ, 3. 5-4. 6. VII. Christian fellowship, 4. 7-18.

CHAPTER 1.

Part I. Introduction: the apostolic greeting (vs. 1-8).

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

Part II. The apostle's seven-fold prayer (vs. 9-14).

9 For this cause we also, since

A.D. 64.

a i.e. earth.

b Mk. 4.8; John 15. 16; Phil. 1.11.

c Grace (in salu.). 2 Thes. 2.16.

d Rom. 3.24; John 1.17. note.)

e Col. 4.12; Phm. 23.

f 1 Cor. 4.1,2; Eph. 6.21.

g Holy Spirit. 1 Thes. 1.5,6. (Mt. 1.18; Acts 2. 4.)

h Bible prayers (N.T.). 1 Thes. 3.10-13. (Mt. 6.9; Rev. 22.20.)

i Rom. 12.2; Eph. 5.10,17.

j Eph. 1.8.

k Eph. 4.1; Phil. 1.27; 1 Thes. 2.12.

l Rom. 15.2; 1 Cor. 10.33; 1 Thes. 4.1.

m John 15.16; 2 Cor. 9.8; Phil. 1.11;

n Tit. 3.1; Heb. 13.21.

o 2 Pet. 3.18.

p Eph. 3.16; 6.10.

q 2 Cor. 6.4; 12.12; Eph. 4.2.

r 2 Cor. 8.2; Heb. 10.34.

s the Son of his love.

t Rom. 3.24, note.

u Eph. 1.7.

v 2 Cor. 4.4; Heb. 1.3.

w Rev. 3.14.

x John 1.3; Heb. 1.3.

the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

Part III. The exaltation of Christ (vs. 15-29).

(1) The seven superiorities of Christ.

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or

dominions, or principalities, or powers: ^aall things were created by him, and for him:

17 And ^bhe is before all things, and by him ^call things consist.

18 And he is the ^dhead of the body, the church: who is the beginning, the firstborn ^efrom the dead; that in ^fall things he might have the preeminence.

19 ^fFor it pleased the Father that in him should all fulness dwell;

(2) The reconciling work of Christ.

20 And, having made peace ^gthrough the blood of his cross, by him to reconcile all things unto himself; by him, ⁱI say, whether ^jthey be things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in ^kyour mind by wicked works, yet now hath he ^lreconciled

22 ^mIn the body of his flesh through death, to present you ⁿholy and unblameable and unprovable ^oin his sight:

23 If ye continue in the faith grounded and settled, and ^pbe not moved away from the hope of the ^qgospel, which ye have heard, and which was ^rpreached to every creature which is under heaven; whereof ^sI Paul ^tam made a minister;

(3) The mystery of the indwelling Christ.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the ^uchurch:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to ^vfulfil the word of God;

26 ^wEven the ^xmystery which hath been hid from ^yages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this ^zmystery among the

A.D. 64.

^a Rom. 11.36;

Heb. 2.10.

^b John 17.5.

^c Heb. 1.3.

^d Eph. 1.22.

^e Rev. 1.5.

^f For in him all the fulness of the Godhead was pleased to dwell.

^g Sacrifice (of Christ). Heb. 7. 27. (Gen. 4.4; Heb. 10.18.)

^h Reconciliation. vs. 20, 21; see Rom. 5.10.

ⁱ Eph. 2.15, 16.

^j Sanctify, holy (persons) (N. T.). Col. 3.12. (Mt. 4.5; Rev. 22. 11.)

^k Eph. 5.27.

^l Gospel. vs. 5, 6, 23; 1 Thes. 1.5. (Gen. 12.1-3; Rev. 14.6.)

^m Col. 1.6.

ⁿ 1 Cor. 1.17; Gal. 2.2.

^o Church (true). vs. 18-24; Heb. 2. 12. (Mt. 16.18; Heb. 12.23.)

^p complete.

^q Mt. 13.11, note.

^r Eph. 3.2-6.

^s Mt. 13.11, note.

^t Eph. 4.24, note.

^u Life (eternal). Col. 3.3, 4. (Mt. 7.14; Rev. 22.19.)

^v Acts 20.20, 27.

^w Mt. 5.48, note.

^x Phil. 1.30; Col. 1. 29; 1 Thes. 2.2.

^y 2 Cor. 1.6.

^z Col. 3.14.

^a Assurance. 1 Thes. 1.5. (Isa. 32.17; Jude 1.)

^b The best authorities omit "and of the Father," and of Christ.

^c Eph. 1.9; 3.9.

^d vs. 8, 18; Rom. 16. 18; 2 Cor. 11.13; Eph. 4.14; 5.6.

^e 1 Cor. 14.40.

^f 1 Pet. 5.9.

^g kosmos (Mt. 4.8) = mankind.

Gentiles; which is ^hChrist ⁱin you, the hope of glory:

28 Whom we preach, ^jwarning every man, and teaching every man in all wisdom; that we may present every man ^kperfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAPTER 2.

Part IV. The Godhead incarnate in Christ, in whom the believer is complete (Col. 2.1-23).

FOR I would that ye knew what ^lgreat conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 ^mThat their hearts might be comforted, being ⁿknit together in love, and unto all riches of the ^ofull assurance of understanding, to the acknowledgement of the ^pmystery of God, ^qand of the Father, and of Christ;

3 ^rIn whom are hid all the treasures of wisdom and knowledge.

(1) *The danger from enticing words.* (Cf. Rom. 16. 17, 18; 1 Cor. 2. 4; 2 Pet. 2. 3.)

4 And this I say, ^slest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and ^tbeholding your order, and the ^usteadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 ^vRooted and built up in him, and ^westablished in the faith, as ye have been taught, abounding therein with thanksgiving.

(2) *The twofold warning against (a) philosophy, (b) legality.*

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the ^xworld, and not after Christ.

¹ Reconciliation. The Greek word signifies "to change thoroughly from," and occurs, Rom. 5. 10; 11. 15; 1 Cor. 7. 11; 2 Cor. 5. 18, 19, 20. Reconciliation looks toward the effect of the death of Christ upon man, as propitiation (Rom. 3. 25, note) is the Godward aspect, and is that effect of the death of Christ upon the believing sinner which, through divine power, works in him a "thorough change" toward God from enmity and aversion to love and trust. It is never said that God is reconciled. God is propitiated, the sinner reconciled (cf. 2 Cor. 5. 18-21).

² The "mystery of God" is Christ, as incarnating the fulness of the Godhead, and all the divine wisdom and knowledge for the redemption and reconciliation of man.

(3) *Nothing can be added to completeness.*

9 For in him ^adwell^{eth} all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the ^bhead of all principality and power:

11 In whom also ye are ^ccircumcised with the circumcision made without hands, in putting off the body of ^dthe sins of the flesh by the circumcision of Christ:

12 ^eBuried with him in baptism, wherein also ye are risen with him through the faith of the ^foperation of God, who hath raised him from the dead.

13 And you, being ^gdead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having ^hforgiven you all trespasses;

(4) *Law observances were abolished in Christ.* (Cf. Mt. 5. 17.)

14 ⁱBlotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having ^jspoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore ^kjudge you in meat, or in drink, or in respect of an ^lholyday, or of the new moon, or of the sabbath days:

17 Which are a ^mshadow of things to come; but the body ⁿis of Christ.

(5) *Warning against false mysticism.*

18 Let no man beguile you of your reward in a voluntary humility and worshipping of ^oangels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not ^pholding the ^qHead, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

A.D. 64.

^a John 1.14; Col. 1.19.

^b Eph. 1.21; 1 Pet. 3.22.

^c Deut. 10.16; Jer. 4.4; Rom. 2.29; Phil. 3.3.

^d Omit "the sins of."

^e Rom. 6.4.

^f Eph. 1.20.

^g Death (spiritual). Eph. 2.1-5. (Gen. 2.17; Eph. 2.5.)

^h Forgiveness. Col. 3.13. (Lev. 4.20; Mt. 26.28.)

ⁱ Eph. 2.15, 16.

^j Eph. 6.12; Heb. 2.14.

^k Rom. 14.3.

^l Sanctify, holy (things) (N.T.). 2 Tim. 3.15. (Mt. 4.5; Rev. 22.11.)

^m Heb. 8.5; 9.9; 10.1.

ⁿ Heb. 1.4, note.

^o holding fast.

^p Eph. 4.15, 16.

^q *kosmos* = world-system. Jas. 1.27. (John 7.7; Rev. 13.3-8, note.)

^r Or, "which do not really honour God, but only satisfy the flesh" (i.e. by creating a reputation for superior sanctity).

^s Flesh. vs. 11, 23; 1 Pet. 3.21. (John 1.13; Jude 23.)

^t Rom. 6.5; Eph. 2.6; Col. 2.12.

^u Rom. 8.34; Eph. 1.20.

^v Rom. 6.2; Gal. 2.20; Col. 2.20.

^w Life (eternal). vs. 3, 4; 1 Tim. 1.16. (Mt. 7.14; Rev. 22.19.)

^x Phil. 3.21; 1 John 3.2.

^y Rom. 8.13; Gal. 5.24.

^z Eph. 5.5.

^a Rom. 1.18; Eph. 5.6; Rev. 22.15.

^b sons.

^c Eph. 2.2; Tit. 3.3.

^d Eph. 4.22; Heb. 12.1; Jas. 1.21; 1 Pet. 2.1.

^e Rom. 6.6, note.

(6) *Warning against asceticism.*

20 Wherefore if ye be dead with Christ from the rudiments of the ^aworld, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; ^bnot in any honour to the satisfying of the ^cflesh.

CHAPTER 3.

Part V. *The believer's union with Christ, now and hereafter* (vs. 1-4).

IF ye then be ^arisen with Christ, ^bseek those things which are above, where ^cChrist sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 ^dFor ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our ^elife, ^fshall appear, then shall ye also appear with him in glory.

Part VI. *Christian living, the fruit of union with Christ* (Col. 3. 5-4. 6).

5 ^aMortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is ^bidolatry:

6 For which things' sake the ^cwrath of God cometh on the ^dchildren of disobedience:

7 In the which ^eye also walked some time, when ye lived in them.

8 ^fBut now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the ^gold man with his deeds;

10 And have put on the new ^hman,

¹ The errorists against whom Paul warns the Colossians, and against whom, in principle, the warning has perpetual significance, were called "Gnostics," from *gnosis*, "knowledge." These Gnostics "came most keenly into conflict with the exalted rank and redeeming work of Christ, to whom they did not leave His full divine dignity, but assigned to Him merely the highest rank in the order of spirits, while they exalted angels as concerned in bringing in the Messianic salvation."—H. A. W. Meyer. Paul's characteristic word in Colossians for the divine revelation is *epignosis*, i.e. "full-knowledge" (1. 9, 10; 3. 10), as against the pretended "knowledge" of the errorists. The warnings apply to all extra-biblical forms, doctrines, and customs, and to all ascetic practices.

which is renewed in knowledge after the image of him that ^acreated him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: ^bbut Christ is all, and in all.

12 Put on therefore, as the ^celect of God, ^dholy and beloved, ^ebowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ ^fforgave you, so also *do* ye.

14 And ^gabove all these things *put on* ^hcharity, which is the bond of ⁱperfectness.

15 And let the peace of ^jGod ^krule in your hearts, to the which also ye are called in one body; and ^lbe ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; ^mteaching and admonishing one another in psalms and hymns and spiritual songs, singing with ⁿgrace in your hearts to the Lord.

17 And ^owhatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, ^psubmit yourselves unto your own husbands, as ^qit is fit in the Lord.

19 Husbands, ^rlove *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is ^swell pleasing unto the Lord.

21 ^tFathers, provoke not your children to *anger*, lest they be discouraged.

22 ^uServants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And ^vwhatsoever ye do, *do it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the ^wreward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

A.D. 64.

^a Eph. 4.24, note.

^b Eph. 1.23.

^c Election (corporate).

1 Thes. 1.4.

(Deut. 7.6;

1 Pet. 1.2.)

^d Sanctify,

holy (per-

sons) (N.T.).

1 Thes. 5.23.

(Mt. 4.5;

Rev. 22.11.)

^e Eph. 4.24;

Phil. 2.1, 2.

^f Forgiveness.

Heb. 9.22.

(Lev. 4.20;

Mt. 26.28.)

^g John 13.34; 1

Cor. 13.; Eph.

5.2; 1 Pet. 4.8.

^h love.

ⁱ Mt. 5.48, note.

^j Christ.

^k John 14.27;

Rom. 14.17;

Phil. 4.7.

^l v. 17; Phil. 4.6;

Col. 2.7;

1 Thes. 5.18.

^m Eph. 5.19, 20.

ⁿ Grace (im-

parted). Col.

4.6. (Rom. 6.1;

2 Pet. 3.18.)

^o 1 Cor. 10.31.

^p Cf. Gen. 3.16.

^q Eph. 5.22;

1 Pet. 3.1.

^r Eph. 5.25.

^s Eph. 6.1.

^t Eph. 6.4.

^u Eph. 6.5; 1

Tim. 6.1; Tit.

2.9; 1 Pet. 2.18.

^v Eph. 6.6-8.

^w Rewards.

1 Thes. 2.19.

(Dan. 12.3;

1 Cor. 3.14.)

^x Eph. 6.18;

1 Thes. 5.17.

^y Mt. 13.11,

note.

^z Grace (im-

parted).

2 Thes. 1.12.

(Rom. 6.1;

2 Pet. 3.18.)

^a Acts 20.4;

Eph. 6.21;

2 Tim. 4.12;

Tit. 3.12.

^b Eph. 6.22.

^c Phm. 10.

^d Acts 19.29;

20.4; 27.2;

Phm. 24.

^e Acts 15.37;

2 Tim. 4.11.

^f Col. 1.7;

Phm. 23.

^g Mt. 5.48, note.

^h 2 Tim. 4.11.

ⁱ 2 Tim. 4.10;

Phm. 24.

CHAPTER 4.

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 ^aContinue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the ^bmystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be always with ^cgrace, seasoned with salt, that ye may know how ye ought to answer every man.

Part VII. Christian fellowship
(vs. 7-18).

7 All my state shall ^dTychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 ^eWhom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With ^fOnesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 ^gAristarchus my fellow-prisoner saluteth you, and ^hMarcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 ⁱEpaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand ^jperfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 ^kLuke, the beloved physician, and ^lDemas, greet you.

15 Salute the brethren which are

1 A touching illustration of priestly service (see 1 Pet. 2. 9, *note*) as distinguished from ministry of gift. Shut up in prison, no longer able to preach, Epaphras was still, equally with all believers, a priest. No prison could keep him from the throne of grace, so he gave himself wholly to the priestly work of intercession.

in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

A.D. 64.

^a Churches
(local). vs.15,
16; 1 Thes.1.
1. (Acts 2.41;
Phil.1.1.)
^b Phm.2.
^c Heb.13.3.

17 And say to ^bArchippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

END of

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD with my whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD with my whole heart , in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

**Christian Conversions - According to the Bible -
Can NEVER be forced .**

**Any Conversion to Christianity which would be
"Forced" would NOT be recognized by God. It is in
His True and KIND nature, that those who come to
Him and choose to believe in Him, must come to
Him OF THEIR OWN FREE WILL .**

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

**The right to join together and express one's
belief**

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days¹.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offering help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that "He" is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the Jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself "Christ" will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want . Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are Jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those "who have wisdom" will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

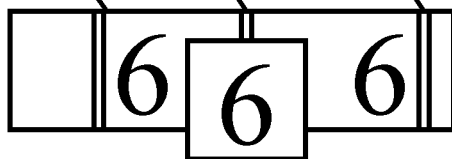
You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

ISBN



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Individual
Human Branding

بسم الله الرحمن الرحيم

الحمد لله

الحمد لله الذي هدانا لهذا

ما كنا لنهتدي لولا

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسماء اسفار العهد الجديد وعدد اصحابها

٦	•	•	•	١ تيموثاوس	٢٨	•	•	اصحاحاته	انجيل متى
٤	•	•	•	٢ تيموثاوس	١٦	•	•	"	انجيل مرقس
٢	•	•	•	تيطس	٢٤	•	•	"	انجيل لوقا
١	•	•	•	فليمون	٢١	•	•	"	انجيل يوحنا
١٢	•	•	•	العبرانيين	٢٨	•	•	"	اعمال الرسل
٥	•	•	•	يعقوب	١٦	•	•	"	رومية
٥	•	•	•	١ بطرس	١٦	•	•	"	١ كورنثوس
٢	•	•	•	٢ بطرس	١٢	•	•	"	٢ كورنثوس
٥	•	•	•	١ يوحنا	٦	•	•	"	غلاطية
١	•	•	•	٢ يوحنا	٦	•	•	"	افسس
١	•	•	•	٣ يوحنا	٤	•	•	"	فيلبي
١	•	•	•	يهوذا	٤	•	•	"	كولوسي
٢٢	•	•	•	رؤيا يوحنا	٥	•	•	"	١ تسالونيكي
				وجميعها سبعة وعشرون مدوناً	٢	•	•	"	٢ تسالونيكي

انجيل متى

الاصحاح الاول

١. كتاب ميلاد يسوع المسيح ابن داود ابن ابراهيم* ٢. ابراهيم ولد اسحق. واسحق ولد يعقوب. ويعقوب ولد يهوذا واخوته. ٣. ويهوذا ولد فارص وزارج من ثامار. وفارص ولد حصرون. وحصرون ولد ارام. ٤. وارام ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون. ٥. وسلمون ولد بوعز من راحاب. وبوعز ولد عويد من راعوث. وعويد ولد يسي. ٦. ويسي ولد داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٧. وسليمان ولد رحبعام. ورحبعام ولد اييا. واييا ولد آسا. ٨. وآسا ولد يوشافاط. ويوشافاط ولد يورام. ويورام ولد عزريّا. ٩. وعزريّا ولد يوثام. ويوثام ولد احاز. واحاز ولد حزقيا. ١٠. وحزقيا ولد منسي. ومنسي ولد آمون. وآمون ولد يوشيا. ١١. ويوشيا ولد يكنيا واخوته عند سي بابل. ١٢. وبعد سي بابل يكنيا ولد شالتيئيل. وشالتيئيل ولد زربابل. ١٣. وزربابل ولد ايهود. واييهود ولد اليقيم. واليقيم ولد عازور. ١٤. وعازور ولد صادق. وسادوق ولد اخيم. واخيم ولد اليود. ١٥. واليود ولد اليعازر. واليعازر ولد مثنان. ومثنان ولد يعقوب. ١٦. ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يدعى المسيح* ١٧. فجميع الاجيال من ابراهيم الى داود اربعة عشر جيلاً. ومن داود الى سي بابل اربعة عشر جيلاً. ومن سي بابل الى المسيح اربعة عشر جيلاً.

١٨. اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا ووجدت حبل من الروح القدس* ١٩. فيوسف رجلاً اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها سراً* ٢٠. ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف ابن داود لا تخف ان تأخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس. ٢١. فستلد ابناً وتدعوا اسمه يسوع. لانه يخلص شعبه من خطاياهم* ٢٢. وهذا كله كان لكي يتم ما قيل من الرب بالنبى القائل. ٢٣. هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره الله معنا.

٢٤. فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته* ٢٥. ولم يعرفها حتى ولدت ابنها البكر. ودعا اسمه يسوع.

الاصحاح الثاني

١. ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

کتاب
پیمان تازه
خداوند وراننده ما
عیسی مسیح
که از لسان اصلی یونانی
به فارسی
ترجمه کرده
افضل الفضلا المسیحیّه
هنری مارتن کشیس انگلیسی ایست

که در دار السلطنت لندن محروسه
باعانت مجمع مشهور به بیبل سوسیٲتی
کرت سٲم بدار الطباعه بنده کمترین رچارد واطس
انگلیسی مطبوع کردید

۱۸۳۷

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Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible. Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book [Jesus is Coming](#), by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the* 1800s - from the Bible, page after page, verse after verse - see for yourself.].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

